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So we have as our portion, again this week acts 13 verses 13 through 41. Let us rise. As we come first, hear the Word of God read,

Now, when Paul and his parties had sail from Pappas, they came to Perga in Pamphylia and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia and went into the synagogue on the Sabbath day and sat down, and after the reading of the law and the prophets, the rulers of the synagogue sent to them saying Men and brethren.

If you have any word of exhortation for the people say on, and Paul stood up and motioning with his hand said, men of Israel. And you who fear? God. Listen, The God of this people. Israel chose our fathers and exalted the people. When they dwelt a strangers in the land of Egypt and with an uplifted arm, he brought them out of it.

Now, for a time of about 40 years he put up with their ways and the wilderness. And when he had destroyed Seven Nations in the land of Canaan, He distributed their land to them by allotment. After that, he gave them judges for about 450 years until Samuel the prophet and afterward they asked for a king.

So God gave them Saul and the son of Kish, a man of the tribe of Benjamin for 40 years. When he had removed him, He raised up for them. David as king to whom also. He gave testimony and said I have found David. The son of Jesse, a man after my own heart, who will do, all my will From this man's seed.

According to the promise, God raised up for Israel. A Savior Jesus After John had first preached before his coming, the baptism of repentance to all the people of Israel. And as John was finishing his course. He said, who do you think? I am, I am not. He but behold, there comes one after me.

The sandals of whose feet. I am not worthy to lose men and brethren sons of the family of Abraham. And those among you who fear God to you, the Word of this salvation has been sent for those who dwell in Jerusalem and their rulers because they did not know him nor even the voices of the prophets which are read.

Every Sabbath, have fulfilled them in condemning Him. And though they found no cause for death in him, They asked Pilate that he should be put to death. Now, when they had fulfilled, all that was written concerning him. They took him down from the tree and laid him in a tomb, but God raised him from the dead.

He was seen For many days by those who came up with him, from Galilee to Jerusalem. Who are his witnesses to the people and we declare to you glad tidings the promise which was made to the fathers. God has fulfilled this for us their children and that he has raised up Jesus as it is also written in the second.

Psalm, you are my son Today. I have begotten you and that he raised him from the dead. No more to return to corruption. He has spoken. Thus, I will give you the shore mercies of David.

Therefore, he also says in another Psalm, you will not allow your holy One to see corruption For David.

After he had served his own generation by the will of God. Fell asleep was buried with his fathers and saw corruption, but he whom God raised up. Saw no corruption. Therefore let it be known to you brethren That through this man is preached to you the forgiveness of sins.

And by him, Everyone who believes is justified from all things from, which you could not be justified by the law of Moses Beware. Therefore Last what has been spoken in the prophets? Come upon you, behold, you despisers, Marvel and perish. For I work. I work in your days, a work, which you will by no means believe the one were to declare it to you.

So far the reading of God's inspired and an errant worked. We rejoice that he adds His blessing to the preaching of it as well. Please be seated.

Well, in our introduction. Last week, we noted that we are at the beginning of Paul's first missionary journey, or at least, we're hearing the first extended sermon in Paul's missionary journeys. And that the way that this sermon is situated in Acts, in the way that it relates to other preaching that we've heard before up, to this point in Acts that this sermon serves for us, is something of a prototypical example of the apostolic, preaching of the gospel.

And we began last week as we were examining it by seeing that the basic message or the first part of the basic message is that Jesus has accomplished the salvation that God had promised that God had selected the Jews and raised them up. Not because they were good but precisely because they needed to repent as the rest of us do And to them.

He had entrusted his promises and then from them according to the flesh, he brought the Lord Jesus Christ. To was the son of David according to the flesh as we hear also in Paul's great. Exposition of the gospel in the book of Romans and you remember hopefully from the midweek meetings, those that first sermon in which we saw is son of David according to the flesh, but declared to be the Son of God with power by the Spirit by the resurrection of the dead.

So not only had God entrusted to the Jews. The promises and brought from the Jews, the Christ, the Lord Jesus, his salvation that had been promised, but he also fulfilled the promised salvation by their condemning him that even though they found in him no, cause for death they asked and were able to were successful in having him put to death.

And so Jesus has accomplished the salvation of sinners, God has promised, it and God has kept it, and he has done. So by Jesus's being condemned and dying in the place of those who deserve it, and that is a wonderful truth. For every one of us, know that we deserve it.

Every one of us can see both in the things that are made and because God has made it known to us in ourselves that the ever blessed. God has created all things and that we are made for him. And for his glory and ought to live lives of thankfulness and worship acknowledging him as God and giving.

Thanks, but we have pushed down on that truth. In our unrighteousness. And because we have refused to glorify him. He gives us over to minds that do not function properly. Indeed, we know the law of God, it has written on our hearts and yet. Not only Do we do, the things that we know deserve death, but we even approve of those who do them.

And so, every one of us knows that we need salvation from our sin from the guilt of our sin, the wrath of God that we deserve, which is as great as His glory, our sin being against his glory. And that from which we have fallen short, being the glory of God.

And we know that we need deliverance from the power of our sin for. Not only are we guilty but we are also in bondage to sin and rightly so that is what we deserve to be. So, the first thing that you hear in the apostolic preaching, is that God had promised to sinners a salvation, and he had, especially preserved, those promises and maintained them to man, by way of Israel.

And that God promised that he would restore his right kingship. Even he made that promise to a people who were so rebellious that when he was ruling them himself by his word, they desired another king and he gave them a king like what they wanted. And then he promised the king, David, who would be a man after his own heart and we began last week and we'll continue this week.

Seeing how that's really a promise of Jesus, the Son of Jesse, Jesus, the son of David. And we'll see that more this morning by God's help Lord willing. But that this this promised Savior King, this promised salvation was even accomplished through this people who are still beloved for that, which the Lord has done preserving his promises for us and bringing the Christ for us and even fulfilling the promise through them.

And we heard about that at a little bit more length when we come now, to the second part thing that really stands out about this prototypical apostolic sermon is that not only did Jesus accomplish a salvation that God brought through the Jews, but that Jesus has affirmed this salvation by rising from the dead.

And you see the transition from this accomplishing to this affirming in verse 29 and 30. Now, when they had fulfilled, all that was written concerning him. They took him down from the tree and laid him in a tomb, but God raised him from the dead. And it's this resurrection that shows who Jesus is.

And what Jesus has done, will come in the last point and Jesus's application of his salvation. To think about this, this preaching that is described here. But His rising from the dead now. Verse 31. Seeks to prove further He was seen for many days by those who came up with him from Galilee to Jerusalem.

You remember the same apostle in First Corinthians 15 noting that over, 500 had even seen him at one time. Not just that 500 had seen him but that the number who had seen him included, those 500 and many others and at the time that he wrote first Corinthians, he said to them, many of whom are alive to this day.

You can, you can verify this by either conducting your own interviews or receiving verified reports, from those who have heard them. And so in verse 31 he says there are people who are testifying in Jerusalem Now who have seen him risen from the dead? The historical fact of the resurrection, resurrection is absolutely necessary to the apostolic preaching of the gospel.

It's absolutely necessary to your salvation. It's not a it's not something that we can say. Well, whether or not it? Historically happened doesn't matter. It's a good theological idea. No, Your sin is a reality about you and your guilt before the glorious. God is a reality about you. And you need to know that Jesus's payment for that sin on the cross is a real salvation that is affirmed by a real resurrection.

The apostle knew that that was necessary for those who were hearing him in the synagogue, that day, both the Jews and the God-fearing Gentiles needed to know that this was true. And says he was seen for many days by those who came up with him, from Galilee to Jerusalem.

Who are his witnesses to the people who's witnesses? Jesus is witnesses. It's not just that there is a resurrected Christ who proves who He is and what he has done by his resurrection. It's that he now in his life as he sits on the throne of heaven. He's the one who sends witnesses, he's the one who calls and sends preachers.

He is the one who arranges for you to hear his salvation proclaimed so that he who accomplished the salvation on the cross and affirms that salvation in his resurrection applies that salvation because he is the one who sends preachers, who proclaim his death for sinners and his resurrection from the dead.

And it is important that you hear and understand that, the living resurrected Lord, Jesus is the one who has called and gifted and sent preachers. Now God and his marvelous providence to us has given us two passages in just reading straight through Second Kings and 1st Timothy. Just to have red in our hearing and children is important that your parents set a model for you of respecting the preaching of God's Word that they not be like the parents of those 42 children, in Bethel, who We're probably glad because of what it brought to the local economy to have the calf worship.

They're probably glad to be rid of a lighter. Did you hear that? Elijah got sent up to heaven. Well good riddance to bad rubbish. That preacher was always meddling didn't doesn't he know that our our use of the bull has traditional worship routes all the way back to Sinai when they had that feast to you off.

And it sure works well with the times because it's adaptable and they move from from a season in which the people are are giving lip service to worshiping Yahweh to season in which bail worship, it starts to win the day. And we know that the archaeologists have found little figurines of bail riding on the back of a bowl.

But so bulls were used also in it was very adaptable, whatever, you know, the spiritual state of the northern kingdom. That was never good enough to get rid of the calf but they were glad to be rid of Elijah Those Bethelites and all, but did you hear Eliza as the mantle?

Now, I bet it'll be just as bad. In the 42 kids have learned to despise the preaching of God's word, and

The Meet him on the way out and they say go up. You bald head, go up. You bald head. Meaning we wish that what happened to Elijah? What happened to you too? Baldy. And the Lord is the one who fulfills the prophets' word. Well, the Lord was also the one who filled the prophets word in Jerica, wasn't he, when the people of Jericho came and they knew that the Lord whose servant Elisha was and the Lord's word which Elisha preached was their hope and was their help.

So they said the location is great. The water is bad. The land. Miscaries, Our babies are dying. Our animals babies are dying and they asked God's servant for help and he does the bowl in the salt and the whole thing. But it's the word of Yahweh that he says, for them to hear.

And so you go from you know baby boom to 42 funerals in Bethel and you go from the land miscarrying to the people being fertile again in Jericho and what was the difference? The difference was households in which the Word of God was respected and received as the Word of God Most important for us to know that Jesus is as active in the preaching of his word

among his people, as he was in the paying for sin on the cross, and in the attesting to who he is and what he had done in his resurrection, and it gives us good.

Hope, not only that he will help us by the preachings since he is the one who is doing it and that he will help our children by the preaching. Since he is the one who is doing it. But then when we don't listen will we know whom to ask for help for hearing?

Well, we're getting ahead of ourselves But Jesus affirms his salvation by rising from the dead. And he has the witnesses right now who are in Jerusalem. They tell them verse 31 and we declare to you, Glad Tidings, They described themselves as as there with news with good news as those who are sent by the risen.

Jesus, If they are his witnesses in Jerusalem and we declare to you glad guidings, they say in Antioch Presidia what are Paul and Barnabas saying They're saying Jesus sent us to this synagogue in Antioch and Pasadia to this congregation with these Jews over here, and these God fears over here, because he has died, a condemned death for sinners, and he has risen again, and he is sent us to tell you that.

The promises that were made to the fathers have been fulfilled, not just on a cross and in a tomb in Jerusalem. But that the promises made to the fathers are being fulfilled by Jewish preachers to a mixed congregation in Antioch and Pisidia and the set that Sabbath day that Saturday in that synagogue and we declare to you glad tidings that promise which was made to the Father's.

God has fulfilled this for us their children and that he has raised up Jesus as it is also written in the second Psalm. Now there are There are people in that congregation on that Sabbath day, who are very excited about the second. Psalm Actually, both are the Jews are probably.

Our Messiah is going to rule the world But the Gentiles ask of me and I will give you the nations as your heritage and as those God-fearing Gentiles would have read and sung very often. The second song would they not have rejoiced and said? Yes, We heard the nations.

Give us make us to be once who belong to your son O. God to belong to your anointed king, who reigns forever and destroys his enemies when his wrath is kindled. But a little who shatters all enemies with his rod of iron and to smithereens just as it is also written in the second.

Psalm, you are my son Today. I have begotten. You? Well, that's something that that I might with similar to something. I might say to one of my children, I'm trying to remember only one of the ones that I had the privilege of catching was a son, But when he was born, I am sure that one of the things I said to him was you are my son.

One of the things I did not say to him. Was today I have begotten you in part because he had been begotten, nine months or so earlier. But Jesus is not just a human son. Here's the Son of David. Here's the son of Mary. He was the adopted son of Joseph, Mary's betrothed.

And then after he was born husband, but he is the begotten son of God, continually and forever. Because there is no time in God. When we think about the godhead we come up to the, the precipice of a mystery that you can pretty much only say what the Bible says.

And then you don't say anything else. There's one God Bible's very clear, There are three persons in the Godhead. The Bible is very clear and all of those things that are divine attributes, belong to the Father, the Son, and the Spirit in the same way. But then there are also what we call personal properties And where do we get that phrase?

Well, they are properties that belong to particular persons of the Godhead And so, it's not really a super clever theological term. When you say personal properties, you're just saying it belongs to the father to beget and to the son to be begotten and to the spirit to proceed from the Father and the Son.

And why do we say? Well, because that's what the Bible tells us about the Father and about the Son and about the Spirit. But it is marvelous to know that there would be an anointed. The Christ. My anointed in Psalm 2. Who would be able to be? Told you are my son today.

I have begotten, you ask of me and I will give you the nations for your inheritance. And so, the Lord Jesus in his humanity combined or joined to not combined. No combination. Just committed a early church. Heresy and the Lord Jesus in his humanity. Joined in his person to his divinity knows himself to be.

The eternally continually begotten of the Father. Our adoption is not like that. Even spiritually. There is a moment at which we are given that new birth from above that, that birth of the Spirit, the Scripture calls being born again. Jesus has this eternal begottenness. Now the eternally begotten, one has life in himself because he's the Word who was in the beginning and he was God, and he was with God, and in him was life, and that life was the light of men.

This one, death cannot hold. And so verse 33 is saying, he has fulfilled the promise for their children. And notice there are Jews and Gentiles who are their children. The fathers who had received the promise. Now in that he has raised up Jesus as it is also written in the second.

Psalm you are my son today. I have begotten, you in the resurrection from the dead. Jesus was demonstrated to be not just the son of David according to the flesh, not just the anointed king to whom belonged all that stuff that the nations raging and the kings and people's plotting in.

Vain were fighting over and it all belongs to Christ the Son of David. But it also belongs to Christ the Son of God, Maybe useful realize it's been a while since we're in Romans 1. And Many of us do not attend the midweek meeting, beginning of Romans on Paul upon servant of Jesus Christ, called to be an apostle separated to the gospel of God, which he promised beforehand through His prophets in the Holy Scriptures.

You can hear the parallel there to the portion of this. Passage that we heard preached last week, which he promised before through the, His prophets, in the Holy Scriptures, concerning his son, Jesus Christ, our Lord, who was born of the seed of David, according to the flesh. You can hear that in the sermon, that pulse preaching here, enacts, 13 and declared to be the son of God with power, according to the Spirit of holiness, by the resurrection, from the dead.

Now who is the Son of God with power? He is the eternally. Begotten, one because God is outside of time. And so when We recognizes that Psalm 2 is being addressed to the Christ and he says you are my son Today. I have begotten. You He's describing not just that he has fulfilled this promise that God would take for himself.

A people who would be not the shattered enemies, But the treasured inheritance, In the Son of David, the anointed, but that the one for whom that has done is not only son of David, but Son of God, and that he raised him from the dead. No more to return to corruption.

He has spoken. Thus, I will give you the shore. Mercies of David. It's a terrible thing to have a clock in the back. It's good for us. It means Well, maybe So I will attempt to read without preaching Isaiah 55. There's a very difficult thing to do with the Lord helping us to read well and especially to hear.

Well, The passage will preach itself. I hope Let me just preface and this will keep us. Hopefully, from feeling the need to do more in the middle. Isaiah 55 sounds like it's addressed to David, but it's hundreds of years after David. And there are things in it that are said, that can't really be to David.

And you know what, we're, what we're going to think about here, is David all lowercase, yes, son of Jesse. Immediate son of Jesse versus David all uppercase, son of David, great, David's greater son, because what he's what he's saying here in Acts 13 when he quotes Isaiah 55, is that by the resurrection of the dead, Jesus was identified.

Not only as the Son of God who he is, But as the one in whom all of the promises of Isaiah, 55 are fulfilled because these could only belong to someone who is who has in himself everlasting life. All right, Isaiah 55 whole everyone, who thirsts come to the waters and you who have no money come by and eat.

Yes. Come by wine and milk without money and without price. Why do you spend money for what is not bread and your wages for what does not satisfy? Listen carefully to me and eat. What is good and let your soul delight itself in abundance. Inclining your ear and come to me Here and your soul shall live and I will make an everlasting covenant with you.

The shore mercies of David. Indeed, I have given him as a witness to the people, a leader and commander for the people. Surely, you shall call a nation? You do not know and nations who do not know who do not know you shall run to you Because of y'all, that you're God.

And the Holy one of Israel for he has glorified, you seek your way while he may be found Call upon him while he is near. But the wicked forsake his way. And the unrighteous man, his thoughts, let him return to Yahweh. And He will have mercy on him and to our God for he will abundantly.

Pardon for my thoughts or not, your thoughts, nor are your ways, my ways says Yahweh For as the heavens are higher than the earth. So are my ways higher than your ways and my thoughts than your thoughts. For as the rain comes down and the snow from heaven and do not return there, but water the earth and make it bring forth and bud that it may give seed to the sower and bread to the eater.

So shall my word be that goes forth from my mouth. It shall not return to me void, but it's all accomplish what? I please, and it shall prosper in the thing for which I sent it for. You shall go out with joy and be let out with peace the mountains and the hills shall break forth into singing before you and all the trees of the field shall clap their hands.

Instead of the thorn, She'll come up the Cypress tree and instead of the briar shall come up the Myrtle tree and it shall be to Yahweh for a name for an everlasting. Sign that shall not be cut off and what the Apostle is saying. And that synagogue in Antioch obsidia, is that when Jesus rose from the dead, It was demonstrated that this was not a promise made to David.

The Shepherd boy, who killed Goliath was with a sling. This is a promise made to David capital D. Great. David's Greater son, the one to whom David looked forward. The one who about whom David was given to us as an example of foreshadowing, that the technical languages type and anti-type David being the type.

The one who was the picture and Jesus being the one of whom, David was the picture, the promise, the forerunner And the Apostle Paul says, When Jesus came out of that tomb, He came out of that tomb and demonstration, not only that he was the son of God. Psalm 2.

But that he was the one to whom those promises and in whom those promises in Isaiah, 55 could actually be made and fulfilled because he has everlasting life in himself. David who killed Goliath died? He was buried and in a different order. Praise God. But what happened to Herod's body a couple weeks ago?

Sermon that happened to him slower and hidden Jesus's body. Never decayed was never eaten by worms. It was never turned into dirt because he is the one in whom are promised the blessings of God forever and ever, for those who have no way to obtain them for themselves. But Jesus has obtained them as king for all of his people.

And not only has he obtained, the reversal of the guilt of sin and the reversal of the decay of death. He's overturned. The curse itself so that even thorns and briars days are numbered according to Isaiah 55. That he raised him from the dead, no more to see corruption.

He has spoken thus I will give you the shore mercies of David. He says in verse 34 and he quotes from that servant song in Isaiah 55 which says the curse itself will be undone and eliminated by the one to whom this verse belongs and Jesus is the one to whom that verse belongs and if you have him then you are one to whom in.

Jesus, Isaiah 55 belongs.

He affirms his salvation by rising from the dead. Therefore he also says in. Another Psalm verse 35, you will not allow your holy One to see corruption. It's not plagiarism when it originates with the Word of God. If that's what the word says, just refer to the word. He doesn't footnote it and say I heard a freshman in Jerusalem preached this once and then I heard the guy named Stephen and my home church, you know, preached this or yes.

Said this stuff after church week after week. And No, this this is the same. However, as the explanation of Psalm 16 that Peter gave on the day of Pentecost, You will not allow your Holy One to see corruption for David. After he had served his own generation by the will of God, fell asleep.

Was buried with his fathers and saucruption, but he whom God raised up, saw no corruption. Therefore let it be known to you brethren that through this man is preached to you. The forgiveness of sins That forgiveness, which was promised in Isaiah 55. And by him, everyone who believes is justified from all things, from what you could not be justified by the law of Moses.

The whole book of Isaiah was about how God had done for Israel. Everything that could be done, You remember the, the picture of the vine that he takes? And he plants and he nurses and he does everything that could be expected for and then he goes to get grapes from it.

And what does he get? Wild grapes. Useless scrapes? Israel was not according to what had been done for them, but that last third of Isaiah would those servant songs and this promised Messiah who turns out to be the, the child of the Virgin? That was promised earlier in Isaiah.

He is the one and whom salvation comes to the world. He is the one who does according to all that God commands and desires in whom all of the promises are fulfilled. And in him through this man is preached to you the forgiveness of sins and by him, everyone who believes is justified from all things from, which you could not be justified by the law of Muzz and he said, well, why do you keep reading it that way?

Isn't it justified from all things from, which you could not be justified by the law of most? Well, yes, it's both isn't it. The law of Moses couldn't justify you from anything, The old things. Here

means all things. All of your sins or forgiven you in. Jesus Christ, you believe in him, your sins are forgiven and you are made righteous before God and there's not a single sin that you could have committed.

That would not be forgiven through the death of Jesus Christ. His resurrection affirms that all of them are forgiven. So Jesus affirms his salvation by rising from the dead. He accomplished his salvation that was promised to the Jews and he, according to the flesh, came through the Jews and even through their murdering him was fulfilled by means of the Jews.

He accomplished salvation, he affirmed his salvation by rising from the dead showing who he is. That that he is the eternally begotten son and that he is the promised Messiah. And what he has done that He has secured for those who could not secure it for themselves, forgiveness from God, and right, standing with God justification.

And he applies the salvation through the preaching and the hearing, and the believing that he himself, sends we already began to think about Jesus being the one who's witnesses preachers are. And when we say through Him or through this man in verse 38 were not just saying through this man.

The salvation comes. But through this man, the preaching of the salvation comes Jesus is the one who calls and sends preachers, who stand as His ambassadors to the extent that remember in Hebrews 12 when it says, do not refuse him. Who speaks from where from heaven, another, the servant stands, and he stands, hopefully high enough that everyone can see him.

And we've got not just a pulpit, but a booster step for the short guy I'm not. Addressing you from heaven. I'm addressing you from Lapulpit. That's designed to be high enough to show some appreciation for what the Word of God is, and what the preached word is. I'm not addressing you from heaven.

The living resurrected Jesus, addresses us from heaven. When His Word is preached faithfully, That means the preaching comes to you in the same. Love that designed salvation in the same love that promised that salvation in the words, given to the fathers and the same, love that accomplished, that salvation as Jesus Christ.

Went to the cross, It doesn't come to you in the love of the preacher. It comes to you in the love of the Redeemer. The God-man who uses the preacher to announce his forgiveness to you and His justification to you and His blessing forever to you. But this means that If we do have faithful preaching, but we don't have faith-filled.

Hearing the stakes are much higher. Aren't they Isn't this how he said earlier in the passage that the the Jews came into becoming the ones through whom Christ, was condemned, verse 27, for those who dwell in Jerusalem and their rulers because they did not know him nor even the voices of the prophets which are read.

Every Sabbath, have fulfilled them in condemning him. And so I ask you Do you know your salvation to be the result? Not only of Jesus coming and dying on the cross and rising again. But as Jesus being the one who sent preachers to tell you the glad tidings of his salvation, so that it is he who offers you to believe in him and be forgiven and be made righteous.

Not merely the man whom he made to stand in front of you.

Do you know him as the one who has given you the words on the pages of your Bible, that it was as Peter says, not the spirit of God. He says the Spirit of Christ by whom the prophets had spoken, even those prophets who didn't know what time or what person they were writing about eagerly desiring to know what you can hear proclaimed plainly.

Because they've also prophesied this verse 40, beware. Therefore less what has been spoken in the prophets? Come upon you, Behold, you despisers, marvel and perish for. I work a work in your days or work, which you will by no means believe the one were to declare it to you.

You see what he's saying? He's saying Jesus is still working in his resurrected condition in his enthroned, in state. And there's an enthroned estate as he sends his witnesses to preach his gospel. He is still working and he proclaims that. It is he who is working but hearing doesn't save.

It is hearing with faith that saves. Faith is the, as we say alone. Instrument of justification by him, Everyone who believes is justified? From all things, from what you could not be justified by the law of Moses. Now there's a necessary conclusion here. If Jesus is the one who planned to save and Jesus is the one who promised to save, and Jesus is the one who accomplished the salvation in Jesus is the one who affirmed that salvation by the resurrection of his dead.

From the dead. Jesus is the one who applies the salvation. He doesn't suddenly lose some in the last step, But the necessity of believing means that you need to get faith from Jesus.

Because it is not those who hear who are justified it as those who believe who are justified, this is how he saves. And so, you may Be a member of a church, and you may hear the gospel preached and you may agree that Jesus is the Son of David and the son of God and you may agree with a bunch more, right?

Theological formulas, but if you have not believed into Jesus Christ to be saved by Him, Then you may find yourself the fulfillment of verse 41. That's what Paul told those in Antioch in Pisidia. And that's what faithful preachers sent by Christ. Tell congregations. When they preach in his name, you must believe in Jesus Christ.

You must be saved by Him. You can't be saved by good doctrine. If the doctrine's good, the doctrine tells you to be saved by him, You can't be saved by your repenting. If you're repenting is real, that came from him. You must be saved by him. You must be saved by him.

Who accomplished the salvation in his death and who affirmed that salvation in his resurrection and who applies that salvation by sending preachers as his witnesses? Who proclaim it to you and giving you faith to believe, so that you will have him. And by him, you will have forgiveness. And by him you will have justification.

And by him, you will have the perfect blessedness of God forever. That is promised and Isaiah 55. And that's not until it's not until you believe that. You're justified. Remember what the Apostle says in, Ephesians 2 among whom we all were by nature. Children of Wrath, he who came and died and rose again.

Justifies you through faith. In that moment of faith, you say well I can't remember the moment, don't need to remember it. You just have to have had it because it is, he who justifies, come then come to him, who died and rose again, and who has announced his salvation to you.

For He applies, it by believing in him spring.

Lord, we thank you for the preaching of your gospel. We thank You. Lord Jesus, that you are.

Able to save us to the uttermost by the power of your indestructible life and we pray that you who have given your promise and your fulfillment and your affirmation and your preaching. We pray that you would give faith. We pray that none who have heard, you're glad tidings proclaimed in this place on this day would be those who refused to believe even though it was told them and perished.

And pray that you would be glorified for who you are and what you have done and even what you have done today, in this place for, we ask it in your name, Lord, Jesus. Amen.